

THE BAPTIST.

J. T. Buck Hist. Lib

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

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Pastor Yarborough is off this week assisting Pastor J. P. Williams in a meeting at Monticello.

Rains have begun to fall in the famine district of India. Though long deferred, they will help in many ways.

We acknowledge receipt of an invitation to be present at the laying of the corner stone of Chamberlain-Hunt Academy, Wednesday, Aug. 1, 1900, Port Gibson, Miss. We regret that we cannot from pressure of other duties, accept.

Rev. R. H. Purser has resigned the care of the Wesson church, and will close his long term of service there in a short while. His labors have been greatly blessed at Wesson, and he will leave with the love and confidence of all the town.

Putting the two facts together, that the First Baptist church, Montgomery, Ala., has called Dr. C. A. Stakeley, and that he has resigned the care of the First Baptist church, Washington, D. C., we announce the probability that he will go to Montgomery, Ala.

Dr. H. F. Sproles of Vicksburg will leave on the 27th inst., for Waynesville, N. C., where he will spend the month of August for rest. His health is good, and he is one of the few who takes the necessary precautions to keep it good.

The Yazoo City church has extended a unanimous call to Rev. W. A. Hamlett, Grenada, to become their pastor. We trust that God will impress the brother with his duty in the premises. Bro. Hamlett is spending his vacation at Morristown, Tenn., where he has been assisting Bro. M. D. Early in a series of meetings.

The Christian Scientists are trying to save Mrs. Conger, who belongs to their body, as well as all other Christians in Pekin, by means of the unaided power of united thought, concentrated by nearly 1,000,000 people on that single purpose. That they will be spared—are spared, in fact—and soon will be found in places of safety, is the confident belief of the Christian Scientists. The center in the movement for focusing mind force upon China is the Christian Scientist denomination in Chicago, where Minister and Mrs. Conger have close ties of family as well as religion.

The woman's meeting of the Lebanon Association will meet at Hattiesburg on Thursday before the first Sunday in September, the day before the association meets. We regret that we have not space to print the program. It is, however, a good program, and all who attend this meeting will be helped. See in another place what Sister Stapleton has to say about this meeting.

The ninth annual catalogue of Braxton Collegiate Institute has just reached our table. It is very elaborate and gotten up in unique form and artistic style. The school possesses several advantages which are set forth in the catalogue. Miss Annie Mae Leavell, daughter of our friend and brother, Dr. Z. T. Leavell of this city, is teacher of music. We prophesy for Principal McCullough a successful career in pedagogy.

Certain concessions granted to the Catholic church by the Chinese Imperial authorities are said to be the cause of much of the ill feeling against the missionaries. The text of these is too long to print here, but they give Catholic prelates official standing, to enable them to overcome curious Chinese etiquette, and to deal personally with officials rather than, as in the past, with the consuls. It was a step in the direction of good government, and not of necessity a religious propaganda. And yet it could easily be misunderstood by the people, as it doubtless was; and so have played its part in bringing on the present trouble. The Roman Catholic church has no missionaries from America to China. Almost all of its missionaries there go from France, a few from Italy and Belgium, and a very few from Holland.

If our pastors and churches could so arrange their finances that something would go into the treasury of each fund every month, it would be a wise and just distribution of our collections. The Convention, in its recent session, adopted this short report on distribution of collections:

"Our churches generally make quarterly offerings to the object fostered by this Convention, and so arrange their contributions that State Missions receives but little until the quarter immediately preceeding the close of the conventional year.

"We recommend, therefore, that our churches, wherever practicable, make monthly offerings, alternating different objects."

It is a great hardship on our State missionaries to have to wait largely for their pay until the last quarter of the State Conventional year. Will not some of the churches devote a part of the first quarter to State Missions? Our missionaries can ill afford to have their pay delayed.

The *Argus'* leading editorials for last week, points out four difficulties in the way of raising endowments for theological seminaries. It emphasizes the fact that if we would raise the proposed additional \$200,000 on the Seminary endowment we must understand the situation and overcome the difficulties. The reasons why the number who will give to the endowment of a theological seminary is small are pointed out. We would ask if there is not some one in Mississippi who could do a handsome thing for the Seminary?

As such a small per cent. of our people will receive our State Convention Minutes, (there being only 1,600 copies printed) and as we are anxious for the general diffusion of knowledge among our people, we have determined to reprint in THE BAPTIST the reports on the various subjects receiving the attention of the Convention. We shall reproduce only one report a week, and we urge that our subscribers will not only read but study these reports. We owe it to ourselves to be intelligent Baptists. We have the opportunity and only need the application:

President McKinley has recently signed a bill passed by the Chickasaw Indian council raising the price of licenses for marriage between Indian brides and white men from the ordinary price to \$1,000. The object of this to break up the practical sale of Indian brides to white men, who thereby acquire tribal rights and the title to a certain amount of Indian land. This law does not forbid the Indian girl marrying the white man, but the tribal benefits do not go with such a wedding unless 1,000 is paid. Consequently the price is so high to those who marry for money, that the girl is not worth the buying.

The calm fortitude and courage with which ministers and missionaries alike remained at their posts in China, has won the admiration of the world. That this was done, not from lack of warning, but in pursuance of what all conceived to be their duty, is evident from private letters now beginning to filter into this country from China. The latest of these is from Miss Nellie Russell, a Presbyterian missionary, who has been in China for five years and who has probably perished with diplomats at Pekin. She writes under date of June 7, and states that the Pekin legation was surrounded by rebels, who were seeking to murder all foreigners and Christian Chinese. She adds that this probably will be the last letter received from her. She states that the lives of Minister Conger and his family were in great danger, and that within a few weeks from that time, at the most, they would all be dead, owing to the impossibility of getting relief to them from the foreign nations in time to save their lives. Miss Russell seems to have little concern for her own safety, expressing great pity for "our people" meaning the converted Chinese.

We are, in the United States, a composite people. It is not true that one has the blood of five nationalities in his veins. New England is no longer Puritan, Virginia is fast losing its peculiar English characteristics. The Western States are populated with emigrants from all over the countries of Europe, the Germans and Italians are becoming numerous in the towns and cities of the Gulf States. While this is true, the South is not so much affected by promiscuous immigration as the North. The early settlers of Mississippi were chosen people of the best classes of society in Virginia, the Carolinas, and the New England States. They came to our State, they were not brought. They came to Mississippi for two dominant reasons.

For years after the Revolutionary War the state of affairs in the older states was disturbed. In them the Tories were very numerous. The federalists had them as their neighbors. The old animosities between them died slowly. In the far off territory of Mississippi, the controversies of the war were not indulged in, and liberal terms were granted to settlers. Besides this inducement to move, the lands of the Mississippi Territory were exceedingly fertile, and adapted to varied production. There are lands to-day in fifteen miles of Natchez that, after being in cultivation eighty-five years, will produce a bale of cotton to the acre. The early settlers of Natchez were from the best families of New England. They brought their thrift and culture with them. The courtliness of good breeding was indelibly stamped on the city, and its impress, un fading, may at this late day be observed on the citizens of Natchez of Puritan descent.

Since the Civil War the presence of the negro in the South has made the emigrant who does manual labor seek other parts of our country for employment and citizenship. For these reasons, Mississippi has a high grade of population, and her sons have been second to none in the Union for eminence in the national Congress, for eloquence in the pulpit, and force of diction in newspaper productions.

Benjamin Pendleton, the subject of this sketch, was born at Norwich, Connecticut, May 23, 1816. His ancestors came from England and settled in Virginia. For some reason, his father, Adam Pendleton, left the Old Dominion State and sought his fortune in New England. He spent the remainder of his life at Norwich, Conn., assiduously applying himself to the duties and development of his farm. The family name is one that has been strictly honorable. It has been honorable in church and state, and, so far as I know, no stigma has ever attached itself to it. We get nothing from our ancestors for which we ought to be more grateful than a name that carries with it no family reproach, a name we are not ashamed to claim before any man or gathering of men.

Benjamin Pendleton came to Natchez in 1838, when twenty-two years of age. Ashley Vaughan, the first president of Mississippi Baptist State Convention, was that year pas-

On Sunday evening, June 17th, there was held in Kent Theater what was termed vesper services. Kent Theater is an audience hall in the Physics building, so called from its founder.

First there was a procession marching to the music of the university band. They wound slowly, silently, solemnly, dignifiedly across the campus led by the president, the chaplain and certain of the faculty. After they had filed leisurely into the building, the rest of us poor mortals, except a favored few who had tickets, crowded in like so many cattle to the slaughter, not knowing whither, nor to what we were going. Like many another sucker, I got into a trap and saw no escape till the master opened up. Being wedged against the wall with a thirty-foot solid mass of humanity between me and the door, I "stood the racket," though I squirmed in mind and body.

Imagine a Southern clothopper in such a situation. Students and teachers, men and women, in cap and gowns, the president looking like old Henry VIII. Presently a sanctimonious youngster rose and began drawing out a sing-song monotony which they told was meant to be called reading, and I said, "Who is that fellow?" and they said "that's the Episcopal rector of — church (?) Presently he said, "Let us pray." Then his boy choir knelt down, some looking one way and some another, and I said, "What would Brother Pettigrew say if he were here?" I said "Selah!"

After a half hour of this mummery, Chaplain Henderson, of the university, delivered another half hour of vague indefiniteness intended beforehand, I was informed by the program, of which there is always full supply, to be called a sermon. His text was, "The pure in heart shall see God." His treatment was:

- I. Seeing is knowing.
- II. Information on any subject comes through its proper channel (faculty).
- III. God being purity, knowledge of him comes through purity of life.

This is my statement of what he seemed to tell.

I thought, verily you did well to have this performance in a theater.

I have learned to stand the gowns; the caps I like; for I've seen so many good looking girls wear them at Clinton. The gowns I'll endure, because Brusson wears one as a member of the university choir, and I, as a member of the university band may get into one. 5738 Drexel.

July 5, 1900.

P. S.—Tell the madam that Blanchard, the elocutionist, shook me up this morning; but, thanks to my legs, I still reach the ground.

The Sunday School Board a Mission Board.

This is our watchword among the people, and we hope they will class this board with other mission boards, and allow it such rank in their sympathy and prayer and plan and co-operation.

Its Bible work is basal work for missions;

but a man of questionable morals. About him the church disagreed, wrangled, and dissolved. Mr. Pendleton headed the opposition to the man. He was right, as the man afterwards proved to be very corrupt. But the church had come to where two roads met, where the parting was final.

This was the origin of the Wall Street Baptist church. Ira Carpenter, clerk of the second deliberations of the Mississippi Baptist State Convention remained with the old church, which was called the First church. Mr. Pendleton went with the new organization and they built on Wall Street their house of worship in 1846. The old church went to pieces like a rope of sand. Ira Carpenter, the Herrings, the Abbotts and others, went to the Presbyterians, but Mr. Pendleton placed his face to the storm and stood flat-footed on the old rock. He held the demoralized forces together as best he could, and was largely instrumental in building Wall Street church. In the flight of years the fruit would bud, and blossom, and form, and then fall untimely, but Mr. Pendleton kept his face to the future. When hope was dead, and the future seemed empty of results, he had God and principle left, and stood for them in the stern desperation of a Christian hero.

Mr. Pendleton was a model deacon. I have not yet seen his superior. He informed himself as to what was required of him as a deacon, and then performed his duty. He held "the mystery of the faith in a pure conscience." He looked after the temporal concerns of the church, he assisted his pastor in the work. On Sunday afternoons, he visited where his presence was most needed, and told his pastor afterwards such things as were helpful to him in his ministrations. Like Enoch, he walked with God, and God took him. His light went out in the twinkling of an eye. The valves of the engine collapsed, and the machinery stopped. As in the flow of health the weary man rests in sleep, so seemed he to slumber on that Monday morning on his couch in his beautiful home on Pine Street. One looked for the bosom to heave and the eyes to open, but the troubled dream of life was over, Mr. Pendleton was dead.

Z. T. LEAVELL.

For the Boys.

Six things a boy ought to know:

1. That a quiet voice, courtesy, and kind acts are as essential to the part in the world of a gentleman as a gentlewoman.
2. That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous of men have usually been the most gentle.
3. That muscular strength is not health.
4. That a brain crammed only with facts is not necessarily a wise one.
5. That the labor impossible to the boy of fourteen will be easy to the man of twenty.

The best capital for a boy is not money, but love of work, simple tastes, and a heart loyal to his friends and his God.—Bible Advocate.

its book and tract work is a publishing agency for missions; its promotion of Sunday School interests is making the Sunday School a mission power; and even its equipment of schools with periodical literature is for the promulgation and enforcement of mission thought. True, we make no appointments of Missionaries, the Convention having committed this to the Foreign Board for Foreign Missions, and the Home Board for Home Missions. The work of the Sunday School Board is educational—education in the doctrine of missions, wherein missionaries are born and great missionary enterprises have their genesis, as well as their ever increasing supply and support. This is true of all its publications, whether books or tracts or periodicals, and to this end its September Missionary Day in the Sunday Schools has a special fitness, and should be given special emphasis. These simple services become prophecies of the future, as childhood, with the plastic condition of mind and heart, is brought face to face with the mighty problem of giving the gospel to the world. And children under the power of the Spirit of God catch up the song of redemption and pass it to the uttermost parts of the earth. In purpose, in method, in effort, in spirit, in all that we can command, this Board is a mission Board, and seeks to make the Sunday School a mission power for bringing in the kingdom of Christ.

Surely it is worth while to take this larger and more august view. The question of supporting the Board at Nashville is far more than the mere choosing of periodicals for a school, though this is important, holding, as it does, the very life of the enterprise and the effectiveness of its plan and purpose. But it is the larger question of supporting the Convention in this undertaking, and the larger question still of making this agency powerful along the great lines of its work.

Brethren, the Sunday School Board at Nashville is a mission Board, from whatever angle of vision it be held in contemplation. It is a business, indeed, with industrial power, but an industry whose power with all the material forces that can be marshalled into line is set for the furtherance of the gospel. The song of the printing press is made to catch up the great thought of God—His thought of human redemption—and makes music with the music of the spheres in giving glory unto Him forever and ever. The printing press is one of the mightiest forces among men, and is here set to the noblest and most glorious end, looking to the coronation of the Son of God and the final consummation of all things when the kingdoms and nations of this world shall become the kingdom of our Lord and of His Christ.

Convention's Report on Home Missions.

Home Missions mean vastly more than we are accustomed to think they mean. When we consider the ever-widening field now attempted to be occupied by the Home Mission Board of the Southern Baptist Convention, not only a vast arena of country is mapped out before us, but literally, millions of people present themselves to the mind's eye, consisting largely of our own people, supplemented by great numbers of foreigners from almost

every quarter of the globe, who have come, and are still coming, to our doors and are starving for the bread of life.

The Home Mission Board of the Southern Baptist Convention, is the principle channel through which the Baptists of Mississippi operate in order to supply these people with the gospel.

Because of the vast and eminently successful work of this Board in the past and the growing and pressing work with which it is now charged, it is entitled to the prayerful consideration and liberal support of every Baptist in our State.

It is the purpose of the Home Mission Board to enlarge its work on all the fields now occupied, in all the Southern States, the Indian Territory, Oklahoma, New Mexico and in the provinces of Cuba.

Last Year Mississippi Baptists gave to Home Missions \$3,252.96 in cash, and received back from the Board \$1,700, leaving a balance of \$1,551.96 which actually went into the treasury of the Board for the support of the work on the other fields.

Your committee would suggest, if the needs of this work could be properly presented to our people, that our State could easily give double this amount to Home Missions. We quote the following astonishing sentence from the report on Home Missions in the proceedings of the late session of the Southern Baptist Convention: "It is safe to say that, after these more than fifty years, not half of all the churches have been reached by the convention; and not one—hardly one in ten—of all the membership gives one cent towards this sacred effort for the propagation of the gospel."

If this statement be true, and your committee does not challenge the truthfulness of the statement, then it follows, the meager amounts we give is not because our people are poor, but because of the inefficient way the matter of missions is presented to them.

Your committee does not feel that it is wise enough to submit to this Convention a plan, which would accomplish this much desired end, yet we would modestly suggest to our pastors to invent such a plan, as in their judgment is best adapted to reach their own people and elicit from each one a contribution, however small, and thus not only gather a fund, but cultivate their people in the grace of giving in which they need to abound more and more.

Tribute to a Living Man.

TO THE BAPTIST.

I enjoyed reading the last issue of THE BAPTIST as I do all of them. Col. Power's two verses sound prophetic. He is a grand man, has not lived for himself, but his heart goes out for the distressed, the widow and the orphan, may he live two more score years of usefulness. When I was twenty-one I joined the Masons and was soon elected secretary of my lodge and Col. Power was then as he has been ever since, Grand Secretary or Secretary of the Grand Lodge. I admired him then and my admiration has never grown less.

W. H. PATTON.

Query Column.

We are happy in being able to announce to our large circle of readers that we have effected an arrangement with Rev. A. J. Fawcett, D. D., Hazlehurst, by which he takes charge of the Query Column in THE BAPTIST. He has had experience in this line of work, and no doubt will add to the value of our paper. All who have queries for THE BAPTIST, will please address Dr. A. J. Fawcett, Hazlehurst, Miss.

With reference to the above, I want to say, that many of the religious papers are making "The Question and Answer" department an interesting and instructive feature. In order to do this it has been thought wise to put one man in charge of this department. By undertaking this work, you will, I trust, infer, that I am to answer all the questions of all the brethren to the entire satisfaction of all. This is more than I promise. I shall strive very earnestly to answer every legitimate question as briefly and as accurately as I can.

I beg the privilege of making some suggestions to the brethren, who may contribute to this department.

1. Let the questions pertain to biblical interpretation and church polity.
2. Make them brief and state them clearly as possible.
3. Please do not hamper me by giving your opinion as to the answer of the question, till I have attempted to answer it.
4. Make all queries as practical of possible, and not "dote about questions and strifes of words."

Let us not regard this column as place to settle church difficulties, but as a means of help to all who may see proper to use it. We most cordially invite the brethren to ask such questions as may be helpful to them, and we will patiently strive to answer them to the best of our ability. Please address all matter designed for this department to me, and much oblige.

Yours truly,

A. J. FAWCETT.

Hazlehurst, Miss., July 24, 1900.

Resting

For some months I have had a nervous, tired feeling, better known perhaps, as nervous prostration. This is the second time in my life that I have been thus afflicted, due, presumably, to constant travel and preaching in connection with the anxieties incident to a pastor's life and work. Two weeks ago I came here to rest and recuperate, and already am feeling decidedly better. Through the kindness of Dr. and Mrs. Searcy I have a comfortable room at their home, near the beach. The gulf breezes and salt water baths are refreshing and the mineral water is also beneficial. This coast country is exceedingly beautiful. The elegant homes, fine shade trees and shell roads make everything look cheerful and happy. I never realized so fully as now the great importance of our work in this part of the State. In addition to the inhabitants there are hundreds of peo-

ple from all over the country coming and going, summer and winter. Of course, many of these never go to church, but many others will, so the need for strong and efficient workers is seen at once. Dr. Searcy has his hands full, but he is equal to the task. The bricks are on the ground for the new church in Biloxi, which will be centrally located, and when completed will be an excellent and beautiful building. It will be a blessing to this Catholic town and will reflect credit on the Baptist cause. Such a building is much needed, as the present house is an inferior one for a place of seven or eight thousand people, and besides it is away out of town. The people here, including some of the Catholics, are responding liberally, and Bro. Searcy is much encouraged. He will need further assistance, however, which it is hoped will be cheerfully given. Bro. Hall will soon be in his new house at Gulf Port, so our cause is making substantial progress. Let it be remembered that this is State mission ground. The open saloon is here and wickedness holds a high hand, but in the powers and province of God a change will come. While Dr. Searcy was away at Poplarville to preach a dedication sermon I filled his appointment here in the morning and at Ocean Springs at night. Our church at the latter place is small, but contains some excellent people, and they have a neat and substantial church house which they are arranging to seat with chairs.

An invitation comes to Dr. Searcy today from some Baptist ladies at Pass Christian to preach at that place next Lord's day, but is doubtful whether he can go, as his work here is pressing.

T. C. SCHILLING.

Biloxi, Miss., July 28, 1900.

The Trusts and the People.

In the home column of the last week's Baptist, under the above heading, appeared some statements from Sam P. Jones, as taken from the "Manufacturers Record," Baltimore. I read and reflected.

1. Why does this article appear in this (The Baptist) paper, just at this time? Why appear here at all? This (The Baptist) is a denominational paper, but there is nothing of denomination work or otherwise in this extract, but on the contrary, everything connected with this extract is foreign matter, and so I was perplexed.

2. Why did Sam Jones say these things? Oh, well, Sam Jones is calculated to say various things. But what interest could Sam Jones have had in saying these things?

3. Are these things true?

Did you, my reader, ever experience what he said about train fare, railroads, the cost of sugar and coal oil, etc? I never did. I am sure it is not necessarily so, that a thing theoretically true must practically be false, but on the contrary, I am inclined to the idea that a correct theory will naturally coincide with practical truth.

4. Is what Jones said about trusts true? If so, all Bryan and his sympathizers have said of trusts and combines is false. Whom are we to believe? Jones as good as says that the

people, the masses, are deceived in their manner of thinking about trusts, and that trusts are deceived in their purpose, that the trusts are a blessing to the people and a curse to themselves. Do you look at it that way? This kind of reasoning, so called, reminds me of the anti-prohibitionists' argument, i.e. The more prohibition the more whisky. It seems to me this extract kills itself.

J. BATKIN.

Clinton, Miss.

Ridley and Latimer.

To THE BAPTIST:

Please allow me to state through the paper that Ridley and Latimer were not Baptists as the article of J. L. Johnston would seem to indicate, but were vile persecutors of Baptists. Ridley, says Baptist history, was joined in a commission with Gardner (a Roman Catholic) to root out Baptists. Cramp p. 234.

Again: A royal commission was issued by Edward VI, empowering thirty-one persons therein named, Cranmer at the head and Latimer as one of its members, to proceed against all heretics, the "wicked opinions" of the Baptists are specifically mentioned, and the commissioners—or rather inquisitors, for such they were—were directed, in case the persons accused should not renounce their errors, to deliver them up to the secular power, that is to death. Cramp, p. 235.

Those who make such admissions as in said article, places themselves out of line with Stephen, and Peter, and Paul, and Joan Boneher, and Anne Askew, and all old landmark Baptists, for Baptists never persecute, but are always persecuted when they stand to God's truth.

Oh, inconsistency thou art not a jewel, it is just as well to be on the opposite side of the fence as to be straddle of it. Joshua was the true type of the decided man of God. "As for me and my house," said he, "we will serve the Lord;" and he said to Israel: "Choose you this day whom ye will serve." A man cannot serve two masters. Matt. 6:24.

R. R. ROCKETT.

Marcelena, Texas.

Woman's Meeting of Lebanon Association.

It convenes with the Hattiesburg Baptist church Thursday before 1st Sabbath in September. The Woman's Meeting will be on Thursday evening from 2 to 3 o'clock. We very earnestly beg each church in the Association to send us two or more ladies, whether you have societies or not. We hope the pastors of these churches will encourage the ladies to come to our aid in this Woman's Meeting. Dr. A. V. Rowe will deliver an address to the ladies.

MRS. R. B. STAPLETON.

Pray.

Voices from the summer morn,
Whisperings from the dawn of day,
On the early breezes borne,
"Rise and pray."

Murmuring through the hot noon tide,
Comes a voice that seems to say,
"Weary worker, turn aside;
Rest and pray."

When the quiet evening falls,
Veiled in shadows cool and gray,
Still the solemn whisper calls:
"Christian, pray."

—Christian Weekly.

Unsatisfactory—Unconstitutional.

You are quite right, brother editor, in your issue of July 12th, in entering a protest against the recent State Convention's method of electing the president. It could not be claimed, consistently, that such action was taken in order to gain time, because the time consumed in balloting for the other six officers of the body could have sufficed as well for balloting for a president, in as much as the same ballot could have properly contained the name for president as well as the other officers.

While an open protest is rarely offered upon the floor of the convention against such procedure, yet it is always more or less unsatisfactory, and should be dispensed with. Conditions beyond my control prevented my attending the Convention, but had I been present, I should have opposed the motion to elect a president in the way proposed, if for no other reason, because it was clearly unconstitutional. Article 5, of the Constitution says: "No person or persons shall be authorized to cast the ballot for any officer of this Convention." There it is—plain as language can make it. The strange thing to me is that this plain prohibition should have been overlooked by the entire convention.

On examining the proceedings of the late convention, I am glad to find that the Committee on Revision of the Constitution recommended no change in Article 5, that sets aside said prohibition. I would suggest, by the way, however, that the committee might have added to the list of officers to be elected by the convention, that of Statistical Secretary.

H. M. LONG.

Columbus, Miss., July 21, 1900.

Natchez.

Saturday and Sunday were good days for Wall Street Baptist Church. At a business meeting Saturday evening Mr. A. T. Howe, the sheriff of Adams county, was baptized. The congregation was good on Sunday. Our Foreign Mission quarterly collection amounted to something over \$30.00. We are going to take our main collection for Foreign Missions in the fall. Money, for building purposes continues to come in both from our own people and from Baptists in our own State and other States. In the Foreign Mission collection the Sunday School gave \$13.00. Miss Ada Taylor's class led any other classes by giving \$5.00.

The Junior B. Y. P. U., had a splendid meeting at 4 p. m., and the Senior B. Y. P. U. had the same at 5 p. m. These young people are studying the Bible and missions and their interest in both increases.

Officers of the junior Union are as follows: Stella Ditto, President; Elloise Hewitt, Secretary; Maybell Taylor, Treasurer.

Officers of the senior Union are as follows: Willie Ditto, President; Miss Cora Hodges, Secretary; Miss Beulah Tiffe, Corresponding Secretary, and Miss Rebecca Kenedy, Treasurer. Both Unions are faithful in reading the daily readings prescribed by the Baptist Union.

Yours for the Master's kingdom.

G. B. BUTLER.

July 24, 1900.

Eupora.

Beginning on the 14th inst., I spent seven days with Bro. R. M. Richardson at Eupora in a meeting. The interest began with the first service, and it grew with each successive service till the close. There were fifteen accessions to the church.

Bro. Richardson is one of our best and soundest preachers. He is a great worker in a meeting.

The church at Eupora has in it many choice members. They have a mind to work, and it is a pleasure to work with them.

I go to Byhalia this week to help Bro. S. A. Wilkinson in a meeting. He is anxious for a great meeting. Pray for us.

E. E. THORNTON.

New Albany, July 23.

Rome's Deadliest Foe.

A man is known by the company he keeps. The character of an organization is revealed by the literature which it fosters. In the United States, where it is clearly a wise policy not to antagonize too largely the convictions of the great masses of the people, the Romish church tolerates the word of God. But in Brazil—"It is war to the knife against the Bible. Nothing stirs the priests up so. Spiritualistic works are often met with, atheistic papers and books may find a rest under the very shadow of the church, and even Protestant journals are tolerated; but the Bible, the hated Bible, is hunted out, denounced and destroyed, as if it were the presence of all that is evil." So says the Bible Society Record, and this testimony agrees with that of thousands of others. An open Bible in the hands of the people is the deadliest foe to Romanism, which can only thrive amidst ignorance and superstition.

Visible Only When the Wind Blows.

It is said that there is a flower in South America which is visible only when the wind blows. The shrub belongs to the cactus family, and the stem is covered with warty-looking lumps in calm weather. These lumps,

however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear as dead when the subsides. Fit emblem this is of many Christians who in ordinary times exhibit but little of active grace, and are supposed to be unsympathetic and indifferent, but when reverses and affliction come to themselves or others, when there is a call for what they can do or give, open up into the loveliness of charity, and minister joy to all about them by their grace.—Peloubet.

Mistakes.

I am afraid of the person who "makes no mistakes." It is akin to the profession of "sinless perfection." Printers are not infallible; nor are writers, but some errors are worse than others. For example, was recently made to say: "What we need most now is leaders, not deserted"—the latter word should have been "directors."

Some of our Associations need leaders, and many of our churches. Not unfrequently it is lack of a Shephard who "leadeth"—active service, as indicated by the gospel, go! He should be able to go forth, holding up the Christian light, saying "this is the way, walk ye in it." Pastors, Sunday-school superintendents and teachers too often make the mistake of acting chiefly as "directors."

Church officers must be leaders in every good word and work." Then they may influence the membership to do something in the way of service, sacrifice or the "grace of giving." The Scriptures give no excuse for doing nothing; it was the servant who did nothing that was "cast into outer darkness." So, omission is a mistake. God directs, our duty is to obey.

Speaking of mistakes, our last Convention at Jackson by no means proved one, as some good brethren feared. It was the most harmonious and successful session the writer remembers to have attended. This has been a good year for conventions. Baptists have made a steady advance along every line, and by the way, the efficient secretary of the State Convention got out his minutes "ahead of time," and a splendid job, too. There was no mistake in that officer.

But, as usual, I have branched off and left unsaid some things that might have been more profitable. If so, I have made a mistake which cannot be corrected now, but it might be a greater mistake to say nothing. So brethren if you have anything to say, say on.

L. A. DUNCAN.

For the Boys.

Six things a boy ought to know:

1. That a quiet voice, courtesy, and kind acts are as essential to the part in the world of a gentleman as a gentleman.
2. That roughness, blustering, and even foolhardiness are not manliness. The most firm and courageous of men have usually been the most gentle.
3. That muscular strength is not health.
4. That a brain crammed only with facts is not necessarily a wise one.

NOTES OF TRAVEL.

Our Ocean Voyage.

The morning of June 30th comes and our party is bright and joyous and happy. All are aboard ship at 11 o'clock, and the splendid old steamer, "State of Nebraska," is ready for her long voyage. The sun shines brightly, and all nature wears a smile. The outlook for a smooth voyage is promising. At 12 o'clock we weigh anchor and put to sea. Did you ever stand on a pier and watch a vessel taking leave? It is a spectacle. Three thousand miles of sea lie before us, and many are parting for the last time. Every one waits for the last moment to say good-bye and crowd about the gangway. Tears fall fast and hot and kisses are lavishly exchanged. Friends bid friends goodbye, and father and mother imprint the last, long kiss on the brow of their child. The child in tender embrace throws its arms about the parental neck, and husband and wife take of each other a long farewell. Some will never meet on earth again, and possibly the briny deep will be the resting place of many.

To get on deck each must be boss of his own job. I shall never forget my own experience. When I did succeed in getting on deck my old bones fairly ached. I was bumped by a valise on this side and by a policeman on the other, this officer said, "halt," and that one said, "move on;" this one says "hurry up," that one said, "go slow." I take a medium gait and try to obey both, and then head and shoulders, hips and limbs come in contact with more grips and trunks and handbags, while the juice is being pressed out of my corns. At last I have succeeded and then I begin to try to rub my aching body back into normal condition. Now our pilot is at his wheel and soon we are steaming out to sea. We pass the beautiful "Liberty Statue" and seemingly it holds out its torch to light us into the trackless deep. Soon we lose our pilot and our gallant ship is left in the hands of her crew and presses on into the wide, wide sea. The day is perfect. The sun shines brightly and gleams of emerald appear on the top of every wave. The sea is smooth as a lake of glass and our good old ship glides gracefully on. Solemn silence reigned supreme among the passengers who covered the deck watching the fast receding shore of our dear old native land. The charming picture painted by the hand of nature we gaze at, we are charmed, we drink delight, while the plaintive song of the sailors is ringing melodiously on the murmuring breeze. The snow-white sea gulls flap their wings and hovering near us combine to make entertainment for the passengers. While the day is calm yet many of the more susceptible are sea sick. Sea sickness, no language is adequate to describe it. A sudden paleness, a firm compression of the lips, and a hasty retreat to the railing, are the only signs of woe by which we can distinguish each others symptoms. On board is an Irishman who has often crossed the sea, I heard a lady in her agony ask him how to prevent sea-sickness, his answer is ready, "why didn't you love your stomach at

home." Oh, many are hastening to carry a dispatch sent by their stomach to the fish of the sea. I have been fortunate enough to escape it.

The ocean is grand, to describe it language is paralyzed and vocabulary is bankrupt. I have been pacing the deck watching its heaving bosom, and as I saw and felt its beating pulse I thought to myself, "This is not a still and pulseless world." In it I see the awful majesty and might of Jehovah planting his footsteps on the trackless deep, and hear the echo of his tread in the groaning waves of a tortured sea. The ocean is ever changing its color according to the way the sunbeams fall. It is now brightly blue as the most azure depth of a southern sky, now it is of a livid and smokelike green darting restlessly to and fro as the folds of an enormous serpent, now it is of a lurid and intolerable blackness, and as I gaze on it a strange wild pleasure comes. Her foam-crested waves and white capped billows are pictures fit for an artist's brush. In the morning every wave and ripple is touched by the silver of a rising sun, in the evening everywhere there lies ripples of gold. A sunset at sea is indescribable. The glowing lighted west seen through the molten bars of twilight is a picture galore. The sun is softened and mellowed by the glorious peaks upon which it falls and seems golden fire upon the waves. The crests of the lofty crags and castles of water glitter in the bright rays of the setting sun like vast heaps of gold that have been melted and mingled together and these waves of gold roll and surge and writhe and rage while the sun arches our way with his rainbow hues of glory and then embosoms himself in burnished brightness and lies down behind the merry waves for a night of rest. As I look and admire, a low wailing symphony throbs through my heart as I listen to the music of the waves chiming their lullaby to the retiring monster. But as the sun goes down in his glory and splendor and we must go to our couch, I hear the plaintive wail from many a heart on deck, "Now, would I give a thousand furlongs of sea for an acre of barren ground." When the sun is down the stars and the moon come out and old ocean embosoms their image in her soft blue waves like a silver crescent in a velvet cushion, and the stars with their new polished luster seem to bestud the bosom of the sea, and all night long they make of her a diamond throne. But soon the morning is come and the same azure sky is flecked with blushes and gattled with fire.

For the amusement of the passengers some whales appear near our vessel and back in their palace of azure and spouting water into spray, they seem to laugh at old ocean's fury and calmly glide into the vessels wake in search of food. I almost wish for the time that I too were a whale, then I could play with billows like a child with his toy. I have learned to love the ocean, I read in its billows the might of our God. To me there is a sonnet in its every ripple and an anthem in the rolling mountains of water. I look out every morning and see the flash of white winged birds that never weary waiting a song to the ear of God, and my eyes run over with

glad surprise and my heart turns away to its praise.

We spend a Sunday on the billows and never shall we forget it. Dr. Hutchinson, a Presbyterian minister from Springfield, Ohio, preached the sermon from the text, "Like as father pitieth his children so the Lord pitieth them that fear him."

On Thursday night the writer is requested to conduct a prayer meeting and my heart instinctively turns to these apt words of the Psalmist, "They that go down to sea in ships, that do business in great waters; these are all the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro and stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distress. He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired harm." (Ps. 107:23-30.) David must have been to sea, for surely this is the experience of everyone who goes to sea. He saw the hand of God in the deep. What an emblem of eternity is the ocean, yesterday the same, today the same, and tomorrow the same. Even Napoleon could see God in the waters and in the heavens. While riding the Mediterranean waves he heard some of his men discussing whether there be a God, and with one sweep of his bejeweled hand he swept the starry sky and said, "who made that?"

I wish it were possible to pen feelings in words. Now, while I write, we are tossed. Yonder, as I gaze, I see the ocean in its madness. The dying day begins to wrap herself in the sombre folds of night but she tosses restlessly on her bed. The round moon with her clear, silvery light throws a peculiar charm over passing vessels and gleaming waters. The long stream of glimmering light which is deflected from the broken waters in our vessel's wake is a picture worth the painting. For this is not a "painted ship on a painted ocean," but a real ship on a real ocean. We sleep and the morning comes again and the sun reflecting his image in the waters makes them to appear a mighty sheet of burnished gold. Through all the night with a path over-spread with a star-lit galaxy we have been sweeping on. At the ocean in its fury,

"We gaze and turn away, and know not where, Dazzled and drunk with beauty, till the heart Beats with its fullness, there—forever there— Chained to the chariot of nature's triumphal art, We stand as captives and would not depart."

The sun now climbs to peer over the waves like an imprisoned giant from behind the frowning battlements, and rifts the purple clouds and pours a flood of golden glory over the whole scene.

Sunday has come, bright and beaming. Out on the deep blue blue sea far from loved ones and home, we meet for service. Dr. King preaches to passenger and sailor alike from John 12:26, and a tender, sweet service

it is. Never before did the old song of "Jesus lover of my soul," seem so sublime. What harmony of sounds, what blending of voices, what sweet concord as the words float away, "Nearer my God to thee, nearer to thee." The very heart of the passengers seemed to join in with the diapason of nature's great chorus, and the waves seemed to ripple with music. While the billowy monsters rise like an army of Titans without, yet within there reigns "peace, peace, sweet peace the gift of God's love." While the storm plays upon the groaning and tossing waves the spirit of worship plays upon the chords of our hearts. Oh the glory of the Christian's religion. It sheds light over this world and gathers its concentrated glories like a sunset; ages may roll on, our very dust may be dissolved, but the Christian's religion will help us to live the life—imperishable, unceasing. Another day has come and the cloud has scattered a deep murkiness over it and settled a solid and impenetrable mass. At last our voyage is over. I hear the shout of "land," "land." What a charming sight is land after being cribbed, cabbined and confined for twelve weary days.

The pulse beats quickly, the heart leaps with joy, the mind is intoxicated. The dull grey crags that border the Irish coast can be dimly seen looking like little clouds hovering near the water. We press on and see other lands. This is Scotland, Bonnie Scotland, whose picturesque scenery has waked the harp of so many bards and set the artist's eye "in fine frenzy rolling." This is Scotland.

"Proud mother, whose least son with reverence turns to greet her. The land of Wallace, Knox and Burns—Thy rugged hills are sacred from the feet of heroes, and thy bards (a countless throng) With tuneful tribute make the charm complete. Each moon a memory and each stream a song."

Yours respectfully,

W. E. ELLIS

Glasgow, Scotland, July 12, 1900.

HOME MISSION BOARD.

FINANCE.

The total amount of cash received during the year for the regular work of the Board has been \$75,366.58. In addition to this the Board has received a special annuity gift of \$4,000, which makes the actual amount of cash received \$79,366.58.

All of the States, except one, show an increase in cash contributed over last year.

PUBLICATIONS.

1. *Denomination Papers.*—Grateful recognition is made of the courtesy of the denominational papers in publishing all communications sent to them by the Secretary of the Board. But whatever may be done through our denominational papers, there will always be a need and a place for some still more direct communication with many of our constituents than is possible through the general denominational papers. The HOME FIELD is published by the Board for this purpose. It does not come in any way into competi-

tion with the regular denominational papers. It is hardly more than a little bulletin, sent out at a nominal price, to call special attention to the needs and the work of the Board. At the same time it goes to those who read it with a directness, and with an appeal for support, which could not be realized in a paper not made up entirely of Home Mission matter. It goes from the Board with something of the directness of a special letter for the accomplishment of a special purpose. During the past year an average of 13,500 copies have been printed monthly. Besides the value of the little paper as a special means of communication with so many thousands of our people, it has saved to the Board in free transportation on the railroads a very considerable portion of the cost of publication. It has been felt recently that, if an arrangement can be made for the publication of the little paper jointly with the Sunday School Board, it can be easily given a much larger circulation, and made more efficient every way, and this at a relatively smaller cost. Steps have been taken looking to this end, and it is hoped that the plan can be successfully carried out, if the Convention approves.

2. *Leaflets and Circulars.*—Another great lack is supplied by the Baptist Mission Rooms of Baltimore. It is simply impossible to form any conception of the indebtedness of the Mission cause to the information and the appeals which have been made possible through this agency. It is, perhaps, safe to say that more information has been given to the people as the result of these publications than through all the other efforts of all the Boards since the organization of the Convention. They are constantly providing interesting tracts on every phase of our Mission work, so that any minister who wishes to preach on Missions, and any one who needs any sort of information, can find what is needed, and get it in the most compact form, and at a cost very little more than the postage. The Convention should recognize its debts to these Mission Rooms by a cordial support of this work.

The Sunday-School Board's Growth in Public Favor.

We wish to make mention of the generous support given the Board in conducting the large interests with which it has been entrusted.

The Convention, when inaugurating this work nine years ago, realized its difficulty and vast importance, and while recognizing differences of opinion among its constituency, and the right of all in the choice of periodicals, "urged all brethren to give this Board fair consideration, and in no case to obstruct it in the great work assigned it."

Practically, there has been no obstruction from any of the constituency of the Convention, but rather large and generous support, until, to-day, eighty per cent. of all the Sunday-schools reported in the South, are on our list, and there is on every hand delight and enthusiasm at the wonderful attainment to which the affairs of the Board have come.

This growth in public favor is remarkable, and too much cannot be said in praise of the

way in which our people responded to the Convention's call, and of the support given to these great interests by pastors and churches and Sunday-schools and denominational papers and individual workers. We are profoundly grateful to one and all, and gladly accord to them our recognition of the invaluable service which they have rendered, and which has made the undertaking such a glorious success.

Standing on this high eminence may not the Convention expect the support of the remaining twenty per cent of the schools who get their periodicals elsewhere? It will increase the efficiency of the Board, will widen the sphere of the Convention itself and augment its power for usefulness; will be an immense gain for the schools themselves, establishing connection between them and the work of the Convention, while in every way unifying our people and harmonizing our work, and so opening up a more glorious future.

This would be a noble achievement for the coming year, when the Board itself will complete its first decade of service, and when the Convention, with all the world, will mark the point where two centuries meet and part, and when God Himself, through all His wonderful providence, is calling for forward movement, and when the ever-increasing opportunities of the present are already gilded with the glory of the coming years.

More Light.

It appears that I must have gotten matters a little mixed in my article about the gavel and the old Salem church, as the following extract from a letter from Bro. Hackett will show: There was a gavel presented to Mississippi Association, and, as I remember, the statement was made that it was taken from a tree that stood near the site of the old church and somehow I get the impression that both gavels came from the same source.

This is what Bro. J. A. Hackett says about the convention gavel in his letter: "I think you are mistaken as to the gavel; in the winter of December 1875, brethren Bufkin, C. C. Nauck and myself visited the site of old Salem Baptist church. All that remained was part of one of the sills. We chipped off a piece of it with a hatchet that Charlie Nauck had with him in his dog cart and got a piece of wood from a dog-wood tree, I think it was, that stood at the southeast corner of the lot where the house stood, and Nauck took them home with him to Natchez and made the gavel, all at my suggestion. Then he brought it with him to the Convention at Jackson in 1876, and with a speech on early Mississippi Baptist history, presented it to President Lowrey for the Convention, and that is the gavel now in use. I think it has the two dates, time of the beginning of the church, and 1876 along with the name Salem on the sides of it. I looked at it last year at Aberdeen and am pretty sure it is the same stick. All this in the interest of correct history."

I would like to ask Bro. Hackett, what evidence he had at the time to establish the fact that the piece of old sill was one of the sills of that old and historic church house? Was the gavel made from the old piece of sill or from the piece of wood taken from the tree?

J. R. SAMPLE.

THE BAPTIST.

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—AT—

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T. J. BAILEY, EDITOR AND MANAGER.

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Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

The total foreign commerce of the United States during the fiscal year 1900 exceeds by 16-2-3 per cent. that of any preceding year, being 330 million dollars greater than that of 1899, the heaviest one on record preceding the one which has just ended. The total commerce of the year, as shown by the figures of the Treasury Bureau of Statistics, is \$2,444,935,543. The exports are \$1,394,479,214, or 163 million dollars in excess of those of 1898, which held the record of the largest exports until the record of 1900 was made. All of the great classes show an increase in exportation: fisheries a million dollars; mining and forestry, nearly ten million dollars each; agriculture, nearly fifty million dollars; and manufactures nearly 100 million dollars over the phenomenal year 1899.

THE BAPTIST.

Talking machines—instruments that will record and reproduce speech or any sound—have been before the public in one form or another for twenty years. The most advanced type of the talking machine is the Graphophone. In the popular mind there is considerable misapprehension and confusion regarding the correct designation of these instruments. The words "Graphophone" and "Phonograph" being frequently misused as having the same meaning. The name "Phonograph" was given to the first crude model which demonstrated that sound could be recorded and reproduced mechanically; but this early model was unsuited to practical every day use. The "Graphophone" was the first practical talking machine, and the U. S. Patent Office has put all similar inventions into one class, designating them "Graphophones."

For entertainment, for instruction, for practical use, or for any purpose for which a talking machine may be desired, the Graphophone is unequalled. The Graphophone process is the simplest, the best and the only successful one for recording and reproducing speech or sound. Great improvements recently made, embodied in machines that reproduce music and other sounds with the full volume and vibrant power of the original, at the same time preserving all the original melody and tone-quality, are due to the discovery and application in the laboratory and factory of the American Graphophone Company, (better known to the public through its selling department, The Columbia Phonograph Company), of new principles which have revolutionized the art. The resulting type of Graphophone known as the "Grand," gives a sound volume many times greater than has ever before been attained.

Full information regarding entertainment Graphophones of all styles, and machines that serve as substitutes for stenographers for dictating and transcribing correspondence, is contained in the Columbia Phonograph Company's catalogue. See the advertisement of this Company in our advertising columns.

The following from the ready pen of Hon. Edgar S. Wilson, which appeared in the Clarion-Ledger of the 23d inst., is worthy of repetition and emphasis in all the papers in the

territory of the proposed new line of railroad. Mr. Wilson is thoroughly alert to the material development of our country and has already done much in this line.

"The suggestion contained in the Picayune of 23d that the Illinois Central might, if it received the proper encouragement from the people between here and Columbus, continue the 'Little J.' which comes from Natchez, to Columbus, and thence to the Alabama coal fields, has created a good deal of favorable talk. There is no doubt that the road would prove a paying one from here to Columbus, and a line to the coal fields could not fail to pay handsomely. Jackson, Columbus and the country lying between these two places ought to take steps to get this road built. It would greatly help both Jackson and Columbus, and be a boon to the people in the territory through which it would run—territory that has no railroad and badly needs one. The road, as suggested in these dispatches of last night, could be built up Pearl river bottom at a small cost, because there would be no costly cuts and very few bridges, and it would open up one of the finest countries in the southwest. There are no better countries in Mississippi than Rankin, Leake, Neshoba, Winston, Oktibbeha, Noxubee and Lowndes. They possess a magnificent people, splendid lands and an abundance of pure water and the finest timber in the south, some of them, in addition to all the other hard woods known to the State, having plenty of walnut. This road can and ought to be built in two years. That it will be built in that time is as sure as fate, provided the press in these counties and at this point and Columbus take it up and continue to hammer on the subject. The people in the counties through which the road would pass are ripe for a railroad. They know that it would enhance the value of their property, that towns will spring up and values will move upwards, thus lessening taxation, besides giving them easy access to market and bringing them in closer touch with the progressive world. Besides, cotton mills, oil mills and hard wood factories will follow the new line, and altogether it would be a different country. The newspapers of this city, always working for the best interests of the town, State and people, may be relied on to co-operate, and the same is confidently predicted of the Columbus papers, and of the Brandon News, the Carthaginian, the Neshoba Democrat, the Winston County Journal, the Noxubee papers, the Starkville Times. Concert of action and the advertising of the splendid territory through which such a road would run will surely bring the desired result. The Picayune pledges its support to this measure."

July 26,

1900,

Sunday School.

LESSON FOR JULY 29, 1900.

BY W. F. YARBOROUGH.

The Transfiguration.—Luke 9:28-36.
Golden Text.—This is my beloved son: hear him.
Luke 9:35.

The connection between this and the last lesson is very close. No intervening events are recorded. Just one week after the great confession, transfiguration took place. The event is recorded by Matthew, Mark and Luke.

EXPLANATORY.

The Lord Transfigured, 28, 29. We know not what occupied the attention of Jesus and his disciples during the week preceding this experience. It must have been one of mysterious solemnity to the disciples: Matthew and Mark say that it was six days after the last lesson, while Luke says it was about eight days. He doubtless includes in his count the day of the confession and the transfiguration, while the first two count only the intervening days. The mountain, called by Matthew and Mark "a high mountain," was probably some spur of the Hermon range. The tradition, that it was Mount Tabor in the southern part of Galilee, finds little credence among Bible students of the present. Peter, James and John, as on several other occasions, were chosen by the Master to be with him as witnesses of a scene that was concealed from the view of the other disciples. Peter and John seem to refer to this experience in their writings long afterwards. John 1:14; 2 Peter 1:17, 18.

Luke is responsible for the statement that Jesus went up into the mountain to pray and that it was while he prayed that the transfiguration came. His praying may have been the condition of such an experience. The scene that met the eyes of the apostles was an out-flashing of the divine glory. It was an occasion when the body of his humiliation could scarcely conceal the divine glory that was inherent in the nature of Jesus. Matthew says his face shone as the sun. Luke simply says his countenance was altered. Matthew says his garments became white as the light; Mark says they "became glistening, exceedingly white; so as no fuller on earth can whiten them;" Luke says, "they became white and dazzling." His very clothing seemed to reflect the glory of his person. Possibly there is some suggestion here of what our glorified bodies shall be when he "shall transform the body of our humiliation."

The heavenly visitors, 30-33. Possibly Peter and the two others slept while Jesus prayed, but were awakened by the brightness of the glory which flashed from their Lord. They were either fully awakened or kept awake in spite of their drowsiness. At any rate, "they saw his glory and the two men that stood with him." They were Moses, whose exodus from this world is enshrouded in mystery, and Elijah who never died at all, but who was translated to glory in a chariot of fire—one the giver of the law, the other the most typical representative of the prophetic order.

THE BAPTIST.

9

"They had gone to heaven on credit," and came back to talk with Jesus who had undertaken to pay the debt for them. Here on the mount of Transfiguration the old dispensation and the new came together and were united in him who is the head of all. Heaven was greatly interested in the transaction of the cross. These men, apparently in their glorified bodies, had come to talk with Jesus about the consummation of his work, "his exodus which he should accomplish at Jerusalem." Just the turn the conversation took we do not know. We can only conjecture, which would be a useless undertaking. We may rest assured that their mission was to strengthen and comfort the Savior. He needed sympathy such as his disciples were unable to give.

Peter in his usual impetuous spirit thought he must say something and broke forth in a blundering way, saying, "Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses and one for Elijah." Luke pitifully adds that he did not know what he said. Mark says he did not know what to say. Mark probably got this from Peter himself. He was frightened, and under such circumstances, a man of his temperament had to say something. The visitors were about to go away and he felt, as spokesman for the others, that something must be said before they left. He wanted to keep them if possible. It Jesus noticed his strange speech no record is made of it. He was answered by the cloud overshadowing them.

The Voice from Heaven, 34-36.—Mortal eye cannot behold the ineffable glory of God. This outflashing in Jesus was partially veiled by his humanity. When the Father draws near it must be under cover of a cloud, not a dark cloud, but one luminous with the reflection of God's glory. It must have been the same cloud that went before Israel in the wilderness and that dwelt in the Holy of Holies of the first temple. Luke says, "they feared as they entered the cloud." It must have been Jesus, Moses and Elijah who entered the cloud. "Sinful mortals, while in the flesh could not pass into that light and live"—McLaren. The cloud came over them, and the voice out of it said, "This is my Son, my chosen; hear ye him." They were not to put the law and the prophets, represented by these just men made perfect, first, but above all they were to hear God's Son.

He was the culmination of divine revelation. Peter a week before had refused to hear him. A voice from God himself now rebukes him and makes it imperative that Jesus should be heard as God's own Son.

When the voice was hushed and the cloud had disappeared they looked up and saw no man save Jesus only. He commanded them not to tell what they had seen till after he had risen from the dead, presumably, because they would not be prepared to tell it aright until then, neither were the people prepared to hear it. The record is that "they kept silent and told no one."

PRACTICAL POINTS.

1. Jesus and his apostles were having a vacation. Vacation season is a good time for

mountain top experiences, seasons of spiritual elevation in which God reveals himself.

2. Prayer is an essential condition of mountain top experiences.

3. Heaven and earth can come together at the cross. No other subject is so important to morals, no other so interesting to just men made perfect.

4. The reappearance of Moses and Elijah to earth testifies to the doctrine of immortality.

5. Such visions as were given to these three disciples are not so much for selfish enjoyment as for inspiration to service. They could not linger there; they were needed in the valley below.

6. This vision certified to these apostles that they were following "no cunningly devised fables." 2 Peter 1:16.

A sign that was productive of much discussion was read by the patrons of a small laundry establishment in a Massachusetts town. It was printed in large letters on a piece of brown paper and pinned to the door of the shop. It ran thus: "Closed on account of sickness till next Monday, or possibly Wednesday. I am not expected to live. Shall be unable to deliver goods for at least a week in any case."—*Youth's Companion.*

There is a brother in the Convention who once preached to a congregation of negroes, and after the service the colored preacher arose and said: "I hope you all 'joyed these 'stinguished services, 'cause the brother 'lucidated the text very well, and 'confounded the congregation, and kivered hisself with stigmatizes." I Hope Anonimous.

I believe it will be a sad day when we reach a great material development, without a corresponding development of moral character.

B. G. LOWREY.

"Christian Science."

"What do you think of 'Christian Science'?" asked a very excellent member of one of my churches. I said, I think it is fanatical. "Then how do you account for the thousands of cures they have accomplished?" Well, first; a great deal of the sickness in the world is imaginary, and all you have to do for such cases is to get them to believe they are not sick, and sure enough, they are well. Second, all that many other cases need is just a little time, and nature will rectify itself. Third, medicine and good nursing will cure nearly all the real cases. Subtract these three classes and not many remains for Christian Science to work on. It is not just to give "Christian Science" the credit when the "healing" came from other sources. It is right and scriptural to pray for the recovery of the sick, not as a miracle, but just as you would pray for any other blessing.

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Heavy black Taffeta silk skirts, lined and interlined, at \$6.75 and \$9 each. They hang and fit perfectly.

Tan, Brown and Black Venetian Skirts, tailor seams, lined and interlined, perfect fitting garments at \$5.50 each. The material this skirt is made of sells for \$1.25 a yard.

Brown and gray Cheviot skirts, black silk applique on front and back, lined and interlined, made by tailors. Our price, \$4.50.

Black broadcad silk skirts, box pleat back, percaline lined, at \$4.50 each.

Black broadcad silk skirts, plain back, lined and bound, at \$3.50 each.

Black serge skirts, applique trimmed, box pleat, percaline lined, at \$2.95.

Black serge skirts, box pleat back, lined throughout, at \$2 each.

Black brilliantine skirts, cambrie lined, at \$1 each.

Black duck and white pique skirts, 50c. each.

Brown crash skirts at 25 cents each.

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The Home.

A Girl's Divided Duty.

Mrs. Margaret DeLand, discussing in the *Youth's Companion* the question of a girl's obligations to her family and to herself, says: "It is pretty hard, when you come to think of it, for a girl to let go of the best as she sees it, and keep on in the old run of home duties. Take, for instance, the elder sister, who is reaching out with all her alert and eager mind for some way to be of use in the world and, at the same time to earn her own living; for in these days girls do not want to be dependent upon fathers and mothers any more than boys do."

This girl says to herself that she will be a trained nurse, and finally, a doctor; and that means giving up her time and strength to study. But all the while, perhaps a delicate mother may say, in her patient self-sacrifice, "Here I am—nurse me!" Or little brothers and sisters romp and pull and cuddle, and say in their pretty, senseless chatter, "Here we are—take care of us."

Or perhaps it is art, and the girl longs to go away to study; or it may be religion, and she is ready to throw over ease and comfort and wealth, and even love, to follow her vocation; but always family life stands relentlessly in the way! This is the dilemma of the girl to-day. What is she to do with her own personality, that claims development, as the body claims food?

For my own part, I say without hesitation, choose development—the very highest, the very best, the very fullest.

But what is the best and highest and fullest? That is the question. I am sure it is the doing of one's duty! There is no education that can possibly compare with duty.

In a way, this only settles the puzzle, because one has to say, "What is duty?" Is it to live one's own life, or to live for other people's lives? When a girl really and honestly faces this question, I believe she will suddenly realize that the only way she can live her own life is by living for other people. That is the finest fulfillment of life that can be imagined.

But such a realization does not necessarily mean that a girl must give up her career and choose home life and its tasks, and perhaps its drudgery, far from it! Only, it makes it necessary for her to be perfectly clear in her own mind as to her motives in developing her especial talent and fulfill-

ing her ambition. She will say to herself, "Is it for my own sake or for the sake, finally, of others, that I want to go away and study or work?" If, in honest answer to the honest question, "For myself or for others?" a girl knows that self is secondary, then let her go, even if her mother has to do the mending, and the children do need her. . . . But if she can't honestly say that, if she sees that her object is only the gratification of personal ambition, then, if she would reach the best development of mind or soul, let her stay at home and darn stockings, if need be! The influence of her life, educated by duty, will do the world as much good as pictures or medicine; as making statues or going off to nurse lepers!"

Hot Water Helpful.

There is nothing that so promptly cuts short congestion of the lungs, sore throat, or inflammation of any kind as hot water when applied promptly and thoroughly. A strip of flannel doubled, dipped in hot water and wrung out and applied around the neck of a child who has the croup, will sometimes bring relief in ten minutes. Headache almost always yields to simultaneous application of hot water to the feet and to the back of the neck. Hot water will relieve neuralgia, and a cupful before retiring is very beneficial. A glass of hot water taken before breakfast has cured many cases of indigestion, and no simple remedy is more widely recommended by physicians to dyspeptics.—New York Sun.

The Mystery of Mice.

Few persons understand the mystery of mice. I think I can, without immodesty, claim to understand mice, for I have made them a study for many years. I used to think that Nature supplied mice, wherever there seemed to be any call for them. For example, if you live in a house where there are no mice, and in a rash moment provide yourself with a mouse-trap, or set up a cat, mice will immediately make their appearance. To the superficial observer this looks as if Nature, perceiving that you have a mouse trap, proceeds to supply mice for it, or noticing that you have a cat, sends mice enough to satisfy the animal. But this is not the true explanation. In order to understand mice you must grasp the fact that the mouse is an animal with a keen sense of humor, and a love of excitement. With this key in your possession you can readily unlock the mystery of mice.



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That the mouse has a sense of humor is conspicuously shown by the way in which he will rattle a newspaper in your bedroom at night. The mouse does not eat newspapers; neither does he put them to any domestic use. He merely makes a noise with them, knowing that of all sounds the midnight rustle of a newspaper is the one which will most successfully banish sleep from your eyes. If a mouse finds an eligible newspaper in your bedroom he will settle himself down to a night of fun and jolity. He will rattle that newspaper till morning, and the only effect of throwing boots at him, or of getting up and lighting the gas, and searching for him with a poker will be that he will hide himself till you lie down to sleep and then resume his little newspaper game. If this does not show a sense of humor it would be difficult to say what it does show. Then there is the well-known fact that no sooner does a mouse-trap or a cat enter a house than it is followed by a troop of mice. Cats and traps draw mice as the pole draws the magnet. The mouse loves the game of teasing the cat by stimulating the latter's hopes of capturing mice. It is considered the height of fun among mice to scuttle across a room in the presence of a cat, and to disappear in a hole just as the cat is ready to pounce. Of course, now and then a too reckless mouse pays the penalty of rashness by being caught by the cat, but accidents of this kind are more rare among mice than foot ball accidents among men, and in no way render mice shy of the game.

If you once understood the nature of mice, you need have no trouble with them. Banish from your house every cat, trap and newspaper, and not a mouse will show himself. Fill your house with newspapers, cats and traps, and mice will flock to it from miles away. No mouse will go to a house where no amusement is offered to him. This lesson I have learned, as I said, by years of study, and it has been confirmed by the testimony of several of the most intelligent cats whom I have known.—W. L. Alden.

It doesn't make any difference whether there be war in China, trouble to burn in hot Africa or the political news gets dry, The Rookery continues to get up breezy ads to quench the thirst of bargain buyers.

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Rev. John P. Sanders Writes.

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church South located in the town of Verbena, Ala. My brother Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C.O.D.

Mozley's Lemon Elixir.

Cured me of a long-standing case of chills and fever by using two bottles. J. C. Stanley, Engineer E. T. V. & G. R. R.

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Mozley's Lemon Elixir.

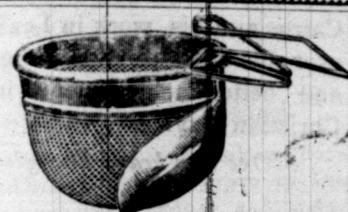
I fully endorse it for nervous prostration, headache, indigestion, and constipation, having used it with most satisfactory results, after all other remedies had failed. J. W. Rollo, West End, Atlanta, Ga.

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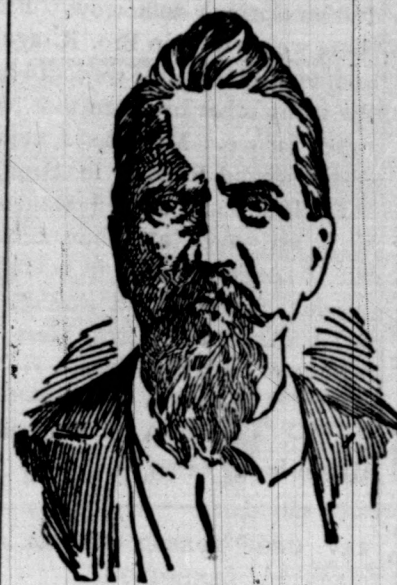
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D. P. HENSLEE, Doe Branch, Ark.

Dear Dr. Woodard:—I write you a letter to let you know that I am now entirely well of cancer. Your oils have worked a miracle in my case, for I did not think myself that it would cure me, as I had tried so many remedies that I had just about given up all hopes of getting well. But just think! I am again sound and well. Oh, how I wish that I had seen your advertising sooner, for it would have saved me much anxiety and many dollars. I will soon be down to the city and I will call on you. Yours thankfully,
D. P. HENSLEE.

We have discovered a combination of oils that readily cure cancer, tumors, catarrh, piles, fistula, ulcers, eczema, and all skin or womb diseases. We have cured thousands of afflicted people within the last six years. Many patients cured by correspondence. Readers having friends afflicted, should cut this out and send it to them. A book sent free giving particulars about the oils. Address,

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Ministers and Churches

SPRINGFIELD.

I drop this card as a bit of news from my field of labor. Last Saturday, 14th inst., I began a meeting with Springfield church, six miles south of Morton, on the Alabama and Vicksburg railroad. We had the beloved pastor of Lena church, Rev. T. J. Moore, with us, and besides this, the Lord was with us, and blessed his pure gospel sermons. Fourteen united and were baptized by the pastor. Bro. M. is a strong man.

Yours,
T. J. MILEY

ITTABENA.

On the 13th of this month we began a meeting with the church at Maryland and closed last evening, the 20th, with four additions. Three of these for baptism. Congregations were larger than we ever known before, and the interest grew until the close. We trust and believe that much good has been done in the name of the Lord. Bro. A. L. O'Brian was with us from Monday evening until the close. He is a consecrated preacher and effective in his speaking. Pastors would do well to have him in their meetings.

Fraternally,
L. P. GREGORY.

PROVIDENCE AND FAIRFIELD.

It was our great pleasure to be with Bro. T. E. H. Robinson at Old Providence church, Perry county, on the first Sunday in July. Owing to too much rain the crops were sorry and the grass was fine, but the people came to church. There were thirteen accessions to the church. Bro. Robinson has served this church for some time and the Lord has blessed his labors. A strong preacher and a strong church. The Lord continue to bless them.

We joined Bro. J. L. Bryant of Enla, Miss., at Fairfield on Monday after the third Sunday and found that the meeting was in good headway. The interest continued to grow, notwithstanding the fact, that sickness was in quite of number of the homes. Five joined and many others were under deep conviction. Bro. Bryant, though young in the ministry, believes that the gospel is the power of God unto salvation. Hence he stands by the Bible. Error feels the effect of his sword every time it confronts him. The Lord is blessing his labors here. Our cause is young at this place, but

infancy has the element of growth in it. The Lord be their strength and guide.

W. K. RED.

SEVERAL MEETINGS.

We see your request to report meetings by a card just after each, which I think is a good suggestion, but since I would like to mention several, you will please allow me an extra line or two.

Having decided to spend this year in protracted meeting work, I took hold first with the venerable, manly and successful L. E. Hall, of Hattiesburg, Miss., a friend to young men and devoted to the Master's cause. We strove together against the mighty adversary, and in defense of our Master's cause at five of his appointments. There was no great ingathering from the paths of sin, but we believe good seed were sown and that a harvest will come. Bro. H. is laboring in as difficult field as the State affords, and yet there is much, being accomplished there. He has enough work for two men, hence carries a heavy load. My opinion is that the State Board should send a man to relieve him of part of his work, as soon as it is possible. It is an injustice to him to carry the burden he is now carrying, so long as there are means and men that could help. I know whereof I speak.

The next lift was with Brother James G. Sibley, in the extreme southeastern portion of the State. That part where they kill men and threaten preachers. The house in which we worshipped had the sign of buckshot about the door, that stole the life of a man, and a hole through one of the window panes from which a revolver flashed that slayed the slayer, and two men lay dead. About ten have perished likewise in the town during the last few years. Bro. S. is faithfully doing the work that has been assigned him, and the Lord is blessing his labors. We hope our stay with him will be at least some help.

We went next, and last, to assist the beloved and wide awake Bro. Roper, of Heidelberg, Miss., who seems to have a rope about the neck or heart of his flock, that he can pull when he will, till their pockets and purse flies open to missions, pastor and visitor till a handsome division is made. Noble pastor and noble people work well together. We left him and the good people of Shady Grove church yesterday, while they were preparing to baptize some happily converted young people, to make ready to be with Bro. Robinson at

Indian Springs tomorrow. From there we go to help Bro. R. again, and would be glad if we could help the many other brethren that have called for me. My time is engaged till second Sunday in September. If any one should want my small assistance later than then I would be glad to hear from them. We love the work and would like to labor on. The Lord bless the readers of these few lines.

Yours to serve,

A. J. ROGERS.

Hattiesburg, Miss.

REV. GEO. ROBERT CAIRNS AND
LEXINGTON.

Where shall we begin, to tell of the heart-searching sermons and wonderful effect upon the community during the thirteen days of Mr. Cairnes' sojourn among us! Should we follow up each discourse as his scripture texts lie before us, our printed manuscript would leave no space for others.

It may be said of Mr. Cairns as of a prominent business man, evangelist of New York City, that first among his characteristics is his uncompromising faith in the power of the gospel of Jesus Christ; his intense earnestness of manner carrying to all of his hearers the conviction that he believes what he preaches. Great strength of character combines with a tenderness and sympathy that wins the souls and inspires confidence in all who hear him, possessing a personal magnetism and enthusiasm as a preacher that carries an audience with him from the beginning of his discourse. But chief over all other characteristics is his unfailing faith that God will honor the preaching of his word, and send the Holy Spirit to convict of sin.

His prayers touch his audience deeply, and in their brief fulness, reminds one of the prayer of the Syrophonician woman, going straight to the heart of God and returning in blessing. To his reliance upon God to do the work in the souls of men is due the large ingathering of men, women and children into the churches where he labors. He distinctly declares that the hope of the churches is in the children and the young people.

A most impressive feature of his services here was the sunrise prayer-meeting, largely attended by both sexes. It was a cluster of rich grapes! We crushed them and drank the sacred wine and by faith inhaled the fragrant spices of the "empty tomb."

It is estimated that about sixty professed conversions, between thirty and forty of whom gave their

names for membership in the different churches.

The irreligious were deeply impressed and Christians of different denominations were renewed in bonds of love, working in such unity of spirit that no one could have decided to whom the preacher belonged.

Sinners were converted, backsliders reclaimed, and believers are still rejoicing. Our prayers go with our brother in his glorious work, and may the memory of Bro. Cairns and his work in Lexington ever be an inspiration to greater and better achievements in our Christian service.

—One who heard him gladly.

EUPORA.

We are glad to report through the columns of THE BAPTIST a glorious revival of religion in this space. Rev. E. E. Thornton, New Albany did all the preaching, and a nobler, more faithful devoted evangelist never occupied a pulpit. Work, work, first, second and all the time is his motto. His preaching is evangelical and sound, no excitement, but a plain, practical, earnest work.

He preached for us seven days three times a day. The afternoon services were devoted to the children and were glorious meetings, possibly the best we have ever had. Our children will always remember and love Bro. Thornton. Accessions: to the church by letter 6—for baptism 9. Sunday July the 22nd, the pastor, R. M. Richardson, in the presence of a large and attentive congregation baptized ten happy converts in White's Creek. Before baptizing the pastor opened the door of the church and two beautiful young girls came forward in tears professing faith in the Lord Jesus Christ, which increased the number to seventeen. One little girl failed to come, but will be baptized later on.

The influence and power of our meeting is deeply felt, and we expect a large ingathering yet. We bless God for this meeting, it was the best we have had in Eupora for many years. May God bless, guide, direct and use Bro. Thornton to do good in other places and spare his life for many years to come, is the prayer of his brother,

R. M. RICHARDSON.

P. S.—After baptism we extended the right hand of church fellowship to everyone at the edge of the water, while the choir sang "O Happy day."

R. M. R.

Deaths.

Adella C. McDaniel.

At her home, Gillsburg, Miss., Thursday, July 12, 1900, at 11 p. m., Mrs. Adella C. McDaniel, aged 32 years, departed this life for the spirit world. In early life she united with the Baptist church, being a member at Gillsburg for several years. Services conducted by Rev. J. H. Lane. She leaves a husband and relatives to mourn her death. The blessings of heaven rest upon the sorrowing.

L. E. SCHILLING.

Catherine Marguerite Bunyard.

On the 10th inst., it was my sad duty to stand beside the open grave of the infant daughter of brother and sister R. L. Bunyard. For six short months this little blossom grew in the garden of the world to be plucked by the angels to take its place in the celestial city. How much of joy and hope this little life brought into the world can only be known to the bleeding hearts of the loving parents. Brother and sister Bunyard gave strong and beautiful testimony to the power of the gospel to sustain in times of great trial.

"They grieve not with hopeless sorrow,
Jesus has felt their pain,
They know He has their lamb but borrowed,
And He'll give it back again."

W. J. DERRICK.

Charlie Porter Gidden.

Little Charlie Porter Gidden, youngest son of S. W. and Emma Gidden, died at their home near Leota, Miss., April 18, 1900. He was born August 28, 1899.

This is the third time the angel of death has visited this home and taken one of the precious little ones, and left the aching hearts of father and mother bowed down and crushed with grief. He was pure and sweet, and has gone to a better world, and is at rest in the arms of Him who has said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." The little one was laid beside his little brother to await the resurrection morn, when all shall be reunited on "that happy shore."

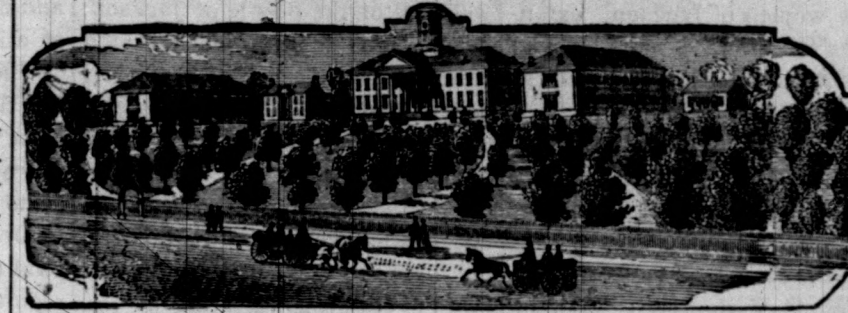
MRS. L. S. FOSTER.

Sarah Barnhill.

At her home, near Brooksville, Miss., sister Sarah Barnhill departed this life July 15, 1900. Sister Barnhill was born February 10, 1840, and at the tender age of eleven years gave herself to her Master and united with the church in which she proved her loyalty to Christ and his cause. Forty years ago she was married to Bro. — Barnhill, this union being blessed with thirteen children, all of whom survive, with the aged husband to mourn this irreparable loss. Her counsel was wise, showing the ripe experience gained by years of patient toil and close communion with her Maker. We bow to his sovereign will. May the Lord bless the bereaved.

G. E. McDANIEL, her pastor.

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Rooms, Table Fare, Professors and Companions. Saves much time and Money. Graduates successful in life and business.

For catalogue, Address,

J. T. MURFEE, Marion, Ala.

Laura McDade.

Mrs. Laura Miller McDade was born in Copiah county, near Gallman, September 30, 1844, and died at her home, near the same place, July 12, 1900; was married to W. T. McDade, December 19, 1860. Ten children were born to them, four of whom preceded Sister McDade to the soul's long home.

Converted in 1862, she was baptized into the fellowship of old Damascus church, by Rev. W. B. Gallman, thus giving about thirty-nine years of loving service to her Master. The last several years of her life, she held membership with Gallman church.

An affectionate mother, a devoted wife, a true friend has been called away; but the call was the Master's. It was a call from labor to rest; a call from Him who never makes a mistake.

May God give great grace to the bereaved husband and children, and help them to say from their hearts, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Sleep on, dear sister, the morning dawn is approaching when the trumpet shall sound and we shall meet thee again.

J. L. LOW.

Married.

At the residence of the bride's mother, Mrs. Ed Weems, Durant, Miss., Mr. A. C. Pace and Miss Mary Weems, at 3 p. m., July 15, 1900, J. T. Ellis officiating. We wish for them a happy and useful life.

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Woman's Work

CENTRAL COMMITTEE.

MRS. J. W. BOZEMAN, President, Meridian.
MRS. W. R. WOODS, Secretary, Meridian.

Meeting of W. M. Union at Jackson.

Dear Sisters—At 10 o'clock a. m., July 6th, the W. M. U. was called to order by Mrs. Woods, who announced that Mrs. J. W. Bozeman, our president, could not, on account of sickness, be present. An expression of regret swept over this room. Matters, however, were wisely adjusted in the election of Mrs. Broach, of Meridian, as president pro tem.

Mrs. Bozeman's address, so full of Christ's love and consecration, was read by Mrs. Broach. Mrs. Bozeman's address truly fed us. Though our president was not permitted to be with us in person, we felt her presence in spirit.

When the meeting first began we were visiting within the gates of strangers, but when Mrs. W. N. Campbell in a sweet, clear voice delivered the address of welcome, we just knew we were at home. Truly Mrs. Campbell's address made us feel that we were real sisters in Christ Jesus meeting at a big reunion working for our Heavenly Father.

The response by Mrs. A. J. Aven of Clinton. Who could have expressed our thanks in a sweeter and more appropriate manner than Mrs. Aven?

Mrs. Woods, our Secretary, read her annual report, which was very encouraging in all its details.

Many new societies have been organized, more money has been given to the Lord. All knew and felt Mrs. Wood had been faithful to the trust. Upon one secretary must fall the biggest load. Her duties and anxieties are many.

Dear sisters, let's pray for our Central Committee, also Miss Lloyd who has charge of Sunbeam work. Miss Lloyd's report was encouraging. The Sunbeam work is in good hands. We do pray God that our mother load more closely after the early training of the children. The little ones of to-day must be our men and women of to-morrow. Most of the time Sat. was given to Drs. Kerfoot and Willingham, who spoke to us in behalf of Home and Foreign Missions.

There were many other interesting features but we haven't time or space to mention them here. At the close of Friday's exercises Mrs.

W. F. Yarborough in behalf of the Baptist women of Jackson, extended the W. M. U. a most cordial invitation to a reception given at the home of Mrs. Thomas McClelland. At the McClelland home we were received by Mrs. Minnie Dameron, Mrs. W. N. Campbell, Mrs. Robt. Mimms, Mrs. B. H. Dameron, Mrs. D. W. Morrison, Mrs. W. F. Yarborough, Mrs. F. L. Fulgham and Mrs. Thomas McClelland, who again made us feel at home.

Refreshments were elegantly served.

Though we met many new faces all were faces of friends. At Hot Springs we greatly enjoyed the reception given at the home of our old school-mate, Miss Hurley, yet we have never attended a more cordial and happy affair than the reception at Mrs. McClelland's.

Judging by the happy faces, all seemed to feel that each one loved everybody and everybody loved us. Above it all, surely our Heavenly Father looked down and smiled, "Little children love one another." Such meetings make us stronger and better Christians. God bless our W. M. U. in Mississippi and may we work as never before.

Your sister in the work,

LULA G. MAXWELL.

Orphanage Water Supply.

DEAR SISTERS—If Bro. Bailey will allow me a little space in the columns of his good paper, and I am sure he will not refuse, I will be glad to present a subject that is very near to my heart—money for that full water supply so much needed at the Baptist Orphanage. Would, my dear sisters, that I had the pen of a ready writer, would that I could make you feel as I do. I am sure that you would take an active interest in the work. We, I fear, perhaps unconsciously, look upon this as Bro. and Sister Foster's work, but it is not theirs, more than ours. If our loved ones were in need how quickly would we respond to their wants, and what urgent appeals we would make in their behalf. Let all of us, sisters, as far as practical, take up the work, and may we do it now. We will enjoy more fully our own offerings and the blessings conferred.

Reflections of the Convention.

DEAR SISTERS—Our great Convention at Jackson has come and gone! I mean the crowd has dispersed and gone to their distant homes, but the impression is made on our minds and hearts; the uplifting influence that surrounded

us those few short days; the cordial welcome of the people of Jackson; hearty hand-shaking, encouraging words, pleasant smiles, of former pastors and old friends: the pleasure of making new acquaintances, forming new ties; the benefit derived from listening to so many of our talented, consecrated ministers; the high and holy privilege of us (God's children) meeting at the throne in the magnificent new church at the Capital City to honor and glorify the true and living God, to lay our trophies at His feet. These impressions are not gone; they have dropped as a jewel into Memory's casket.

My home while attending the Convention was at the Green Tree House. Bro. Byrd entertained quite a number of delegates. It was more like a large family at home than a boarding-house. Words fail to express my appreciation of the many courtesies shown me by this estimable family. Bro. Byrd's peaceful countenance and gentle manners bespeak a Christian character. Sister Byrd is one of those lovable, guileless spirits that entwines your heart with the first warm pressure of the hand. Miss Austin endeared herself to us with her kind words and pleasant smiles. Long will I remember with pleasure my sojourn at the Green Tree House on Capitol street. There is so much to tell about our woman's meeting, I hardly know how or where to begin. It never occurred to me that I ought to write a letter to THE BAPTIST just now, knowing there were so many others that would write so much better than I could; but the editor kindly asked me to mingle with others in writing about our meeting for our beloved BAPTIST.

Our woman's meeting was indeed very interesting. We all regretted so much that our president, Sister Bozeman, could not meet with us. We should all love to honor (for their work's sake) these mothers in Israel, like Sisters Bozeman, Vance, Ratliff, Campbell, Searcy and others.

Sister Broach, of Meridian, acted as president. She presided with ease and dignity, and evidently has the cause at heart.

We were all delighted to meet our efficient secretary, Sister Woods. She is a woman of unusually attractive manners, easy to approach, thoroughly understands her business, and is doing an excellent work for the denomination. It was never my pleasure to listen to a more cordial address of welcome than that delivered by Mrs. Campbell, of Jackson. The response, delivered by Mrs. Aven, of

Clinton, was touchingly beautiful, and doubtless echoes the sentiment of all present.

The few reports that were read by the vice-president showed that some progress had been made in the work. About half of the reports were suppressed, to give time to Dr. Kerfoot's address. The annual address of the president, the report of the secretary and all the vice-presidents' reports will be published in the Minutes.

Miss Lloyd, of Meridian, has charge of the Sunbeam Band work. Her report will also be published in the Minutes. She is actively engaged in this noble work. We should lend her a helping hand in enlisting the children in our localities.

Dr. Willingham's address was instructive, encouraging and uplifting. The words of Jesus seemed doubly precious when uttered by this tender, noble, consecrated man of God. While I know we are frail creatures spoken of in God's word as the "weaker vessel," yet, I believe God has assigned us a work to do, and it is indeed stimulating and gratifying to us, to know that such men as Dr. Willingham and Kerfoot approve of our work, and that we are in harmony with the State Board.

Dr. Kerfoot talked to us in a plain, practical, business-like style. We derived much benefit from these addresses. The Woman's Missionary Union was tendered a reception Friday afternoon at the elegant home of Mrs. McClelland in West Jackson, which was very enjoyable. The mingling together of so many choice spirits seemed like a foretaste of heaven.

The reception given to the Convention Saturday evening at the Executive Mansion, was highly appreciated; it was quite a privilege to shake hands with Gov. and Mrs. Longino. The new Baptist church is a "thing of beauty" and I'm sure it will be "a joy forever." How could it be otherwise with such a shepherd to lead as Bro. Yarborough, and his excellent wife to bring up the rear?

MISS CLARA BOYD,
Vice-Pres. Rankin Co. Ass'n.
Goshen Springs, Miss., July 13, 1900.

Dr. H. H. Harrison

Practitioner in the city of Jackson. Office and Consulting Rooms over Harrington's Drug store, 338 West Capitol Street, near the Edwards and the Lawrence Hotels. . . .

BELLS

Steel Alloy Church & School Bells. See our Catalogue. The C. & S. BELL CO. Millboro, N. J.

Temperance.

The chief of the weather bureau has issued an order prohibiting every individual connected with the service from smoking cigarettes. Pipes and cigars are not barred.

The commissioners of the District of Columbia have decided that the druggists of Washington cannot sell malt extracts without the prescription of a reputable physician.

Of 700 ten-dollar marked bills paid on a Saturday night by a Massachusetts manufactory to its hands, 400 by the following Tuesday were deposited in bank by the saloonkeepers.

The Anti-Saloon League is now fully organized in the State of Tennessee. It proposes to fight the traffic in intoxicating liquors on all the ground; but especially to make war on the open saloon.

What Drink Did.

"A two-dollar bill came into the hands of a relative of mine," writes a lady in Boston, "which speaks volumes on the horrors of strong drink or the traffic in it. There was written in red ink on the back of it the following: 'Wife, children, and over \$40,000, all gone I am alone responsible. All has gone down my throat. When I was 21 I had a fortune. I am not yet 35 years old. I have killed my beautiful wife who died of a broken heart; have murdered my children with neglect. When this bill is gone I do not know how I can get my next meal. I shall die a drunken pauper. This is my last money and my history. If this bill comes into the hands of any man that drinks, let him take warning from my life's ruin.'"

Michigan Christian Advocate.

No Blood Money in the City Treasury of Harriman, Tenn.

PROHIBITION CITY PROSPERS WITHOUT REVENUE FROM THE SALOONS.

Harriman, Tenn., enjoys the distinction of being a prohibition city and of having the American Temperance University located at that place, with Dr. George M. Hammell as instructor in political science and economics. It was to learn the actual conditions in this small prohibition city that the Ram's Horn directed an inquiry to Dr. Hammell. His statement is as follows:

Editor The Ram's Horn:

Harriman is located in a license state and within six miles of an old town—Kingstown—infamous for its number of dram shops and the degradation of its municipal life. This fact accounts for the language of its charter and the number of arrests for drunkenness within its limits.

As the state licenses the saloon, the charter grants to the city council power to "restrain and regulate the selling or giving away of intoxicating liquors, provided that it be unlawful to sell within one mile of any school or 1,000 feet of any dwelling house."

The proximity of Kingston and Rockwood affords opportunity to drinking men to purchase liquor, and become intoxicated away from home, returning after a debauch of a night's duration. Harriman has no saloons—it has, therefore, no regular police force. Three men are authorized to make arrests and are paid a fee of one dollar for each arrest. There is no night watch—and no jail. A little wooden building, surrounded by a high-board fence, is known as "the calaboose," but during the year 1899 there were only two commitments. The books of the recorder show 115 arrests for all causes during the year 1899: 43 for drunkenness, 31 for assault, 18 for profanity, 23 for all other causes. The "drunks" were citizens of the lower type; men who go to neighboring towns on Saturday night and Sunday and "load up" for assaults and disorderly conduct. The largest percentage of cases appears on Monday mornings.

The city derives no revenue whatever from the liquor traffic, maintains its credit on the basis of honest taxation. With a population of at least 3,500, its school census shows 800 children and youth. Public opinion is strongly in favor of the prohibition policy. Not only does the charter of the state make the sale of liquor unlawful within the city limits, but, under terms of warranty deed, property cannot be used for saloon purposes.

Business in Harriman is good. The factories, with one exception, are in operation and there are only three or four unoccupied dwellings.

GEORGE M. HAMMELL.

Cigarettes Killed Him.

BODY TURNED YELLOW AFTER DEATH CAME.

Gadsden, Ala., June 22—James Cook, aged twenty-one years, died to-day from excessive cigarette

smoking. Three physicians say death was caused by this. His body after death was yellow as a pumpkin. He leaves a widowed mother and one brother.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

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READ THIS.

Vicksburg, Miss., Jan. 8, 1900.

I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

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The Iron Mountain Route will sell tickets to points in Arkansas, Texas, Louisiana and other western states at one fare, plus \$2. on the following dates: June 5th, 19th, July 3rd, 17th, August 7th, 21st, Sept. 4th, 18th, October 2nd and 16th. These tickets will admit of stop-overs at any point desired on the going trip 15 days, good three weeks to return. THE IRON MOUNTAIN is the through car line and fast mail route. For rates and other information address,

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B. Y. P. U. Department.

BY W. P. PRICE.

Bible Readers Course.

Monday 30. 2 Samuel 12: "Thou art the man." (vs. 7). Compare 1 Kings 20:38-42.

Tuesday 31. 2 Samuel 13 (1-22). 23-39. David's sin producing fruit. Compare James 4:14-15.

Wednesday 1. 2 Samuel 14:1-24. David's unforgiving spirit (vs. 24). Compare Matt 6:14-15.

Thursday 2. 2 Samuel 14:25-15:12. The natural course for ambitions Absalom. Compare Kings 1:3-6.

Friday 3. 2 Samuel 15:13-27. David's ignominy us right. Compare Ezra 9:13.

Saturday 4. 2 Samuel 16:1-19:20-23. The optimistic refugee (vs. 25). Compare 2 Samuel 19:15.

Sunday 5. Prayer Meeting The Evil of Envy. Luke 15.

This department did not appear last week for the reason that, amidst the many duties connected with the Cairns' meeting, it got lost, not in the mails, but in my mind.

The Ruleville Union sent pastor Nelson to the great Convention—and that is one of the very best ways of keeping the B. Y. P. U. going, as it brings the pastor in touch with the great leaders and the work.

The registration of delegates at Cincinnati shows 5,362 with several hundred who did not register at all. Visitors and all being counted it is estimated that the attendance was 10,000. A pretty good showing indeed.

In the educational work for the year 1900-1901, beginning October 1st, the Bible Readers Course will take up the Psalms, and the Sacred Literature Course will take up the Life of Christ. Drs. Price and Sampey will conduct us through the former, and Dr. Stifter the latter. This presents a fine opportunity to the churches and pastors to find something for their new members to do—have them take these Bible studies.

The returns from the examinations show that the Union of the Oakland Church, Pittsburgh, Pa., took the prize banner for excellence in the Bible Reader's Course; the Fourth Church, Minneapolis, for the Sacred Literature Course; the De'aven Church, Wisconsin, for the Conquest, Missionary Course; and the "All-Around" Banner for

general proficiency in all three of the courses, was awarded to the church at Lodi, Wisconsin. All these Unions are in small churches. Why should not Mississippi be in the prize banner list next year? It just takes a little work, that is all, and you know we are not afraid of work, are we?

Possibly the greatest thing in connection with the Cincinnati convention was the address of grand old Dr. Ashmore, who for fifty years has been missionary in China, and knows more about China and the Chinese, than any other living man, the wily old Li Hung Chang not excepted.

This grand old missionary of the Cross said, in speaking of the present crisis in China, that God had not sent 2,800 missionaries to China on a fools errand. God lives; the missionary will stay in China, and China will yet be brought to Christ. He says that it is absurd to lay the blame of the present trouble upon the missionaries, though it is not unusual in history, for Christians to be so charged, for example, the burning of Rome by Nero, who charged it up to the Christians. He placed the blame at the door of the conservative anti-foreign party, which by every means in its power has agitated the popular mind and provoked incipient riots.

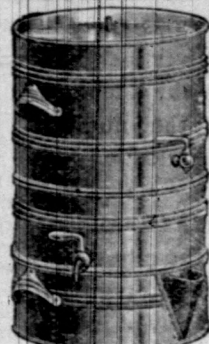
Dr. Hatcher, of Richmond, addressed the convention on the important subject: Child Conversion and Child Training, which all those who know the man, will know to be good. All the addresses are published in the "Proceedings," and can be had for fifty cents of the Baptist Union, 324 Dearborn St., Chicago. It will be as good reading as has come from a printing press in a long time. Send and get a copy.

HERNANDO.

Hernando B. Y. P. U., on yesterday afternoon, July 22nd, had its most interesting and enthusiastic meeting. It was well attended. The proceedings were led by Miss R. L. Bunyard. The topic, "The needy at our door," was discussed by Mr. R. P. Cooke, in a most interesting and practical way. His subject, "The description of the needy," left in the minds of his hearers a vivid picture. A good paper, "How to deal with them," was read by Miss Helen Catlett. "How they minister to us," was given in a most beautiful and touching way in an address by Miss Almada Atkinson. We are to have Prof. B. G. Lowrey with

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500,000 Cases of TYPHOID, MALARIA FEVERS, and kindred diseases all caused by drinking Raw Water from Hydrants, Wells, Cisterns and Streams which are polluted by Sewerage, City Slops, Cesspools, Rotten Animal and Vegetable Matter, etc.



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us the 2nd Sunday in August. We propose to make it a rally day of our young people. We have many things to be thankful for.

JESSIE MOODY,
Cor. Sec.

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